In one case, however, in the house of
/115 cont./

596 Ezequiel Calliumbo, there were three married sons, besides three unmarried ones, all of whom cultivate the fields together. Ezequiel, who is about 60 years old, had ten children, of whom six sons are still living. The oldest son has three children, two of whom have died, the second eldest has four children, two of whom have died, and both the children of the third eldest are dead.

342 The normal houses (yat) are rectangular houses with a hip roof and, depending on their size, are divided into "large houses" (hatwála) and "small houses" (yatléčkwe) (Ills. 158 and 159 /see pp. 270 and 271 /). In accordance with its use the dwelling house specifically is called ŏpyat (ŏp = to live). The dimensions of the small houses vary between five to ten meters in length and
[345] three to five meters in width. The largest houses are up to 15 meters long and seven meters wide. These are primarily the
342 festival houses. As dwellings they differ from the small ones,
● 409 which represent by far the greatest proportion of all houses, not
249 only by their /116/ size, but above all by the fact that they have
352 the sugar mill (lapíče) /"Trapiche" (Sp.) in the glossary, p. 250 /, which is a feature of every house, in their interior. As a rule it stands in front of the house or a little to one side of it, normally covered with quantities of expressed sugar-cane stalks hung over it
343 to dry. Besides the sugar mill, a small menstruation hut (dúyat)
342 is required for any house to be complete; it may be absent only if the family erects a small field-hut (ẽyatwá) in the middle of the field for a harvest period. In this case the women of the family living there go into the dúyat of another house. In no case may
[341] they remain in the dwelling during this period. The field hut and the small menstruation-hut are rectangular gable-roof houses in construction and, with the exception of the gable roof, of the same construction as the normal hip-roofed houses.

342 Every house has an annex (škídnyeyát) or at least a com-
273 partment for storing the chicha trough (kánoe). This trough is the
251 most important accessory of a Paez house, next to the sugar mill (Ill. 165 /see p. 273 /).

/137 cont./

273 (= sweet water), as for the unfermented chicha, does not in any case have anything in common with the name for fermented chicha. Moreover, there is no separate name for sugar cane; nyúka also means "sweet" and "honey."

249 In the region of the Paez, sugar cane may be planted and harvested throughout the year. The juice of the cane is pressed
● [407] out in the sugar mill (lapíce). The latter stands in front of or inside every house; it belongs to every family in the same way
[273] that each has its sugar-cane field and its chicha. The latter has
[431] no commercial value whatever, but is merely given away, and
249 anyone who asks for it gets it. The sugar mill (Fig. 28 /see
407 p254 /) of the Paez of Calderas and southern Tierradentro consists of two tree trunks smoothed off on either side, which form the lateral posts (mágrena) of the mill. They are rammed into the ground and are provided, each one twice, with two recesses that receive the horizontal guidebeams (sépo) for the three crushing cylinders. These guidebeams are merely pinned. No metal parts or nails of any kind are used here or in the entire construction. Below the two lower guidebeams a strong plank is fastened to the lateral posts, upon which the three cylinders (ũnk) rest. Of these only the center one is turned by means of a crossbar, with human power or by a horse, whereas the two lateral ones are moved by means of pegs, which are most accurately fitted, but are not in addition pinned. A horizontal pole is lashed above each of the two lower cylinder-guidebeams, in order to guide the sugar cane shoved in for pressing. Below the cylinders lies a rectangular board (tablón) with /138/ two longitudinal grooves,
[492] in which the extracted sugar-cane juice runs out at the side. If a horse is used to move the crushing cylinders, it is hitched up with two ropes leading out from a rope tied around the belly of the horse, so that the horse does not pull with its chest, as is customary among us.

H. Pittier de Fábrega illustrates (Pl. VI/2) another type of sugar mill from northern Tierradentro, which shows only two horizontal cylinders, one above the other. Both are clamped with pegs between two vertical posts and are turned on either side by hand. The extracted juice is caught in a pouch hanging underneath.

/138 cont./

249 In chicha production for festive days it is customary for
407 the mill to be turned only by human power, by men or women.
461 One could generally observe that the slightly intoxicated men
273 exerted themselves only a short time in each case and were then relieved by the more sober acting women, who -- with their children on their backs -- showed remarkable endurance at this physically quite hard work.

407 Almost every father of a family and houseowner makes his
335 sugar mill himself, or a neighbor helps. There are no profes-
[412] sional carpenters. With an ax (swéla) and a foxtail saw (serúčo) the cylinders are sawed from a tree trunk and crudely smoothed. The cylinders thus prepared are provided with a small hole in the center, from the base and upper side, and are clamped horizontally, by means of pegs, between two posts rammed into
[413] the ground and held together with a rope. Then with a gauge (regla), which consists of a board with thorns, the distances between the pegs are precisely incised on the revolving drum.

273 The sugar cane is put through the crushing cylinders
[249] several times by the workers, one squatting on either side, until
516 the juice, which is caught in a wooden tub or in calabash vessels,
415 is pressed out (Ill. 175 /see p. 278/). It is first vigorously heated and then put in a large horizontally positioned tree-trough (kánoa) up to five meters long, in which there must always be a little chicha to begin with (Ill. 165 /see p. 273/). It is stirred up with the old chicha in the trough, the kánoa is covered with banana leaves, and already the next morning the chicha is ready to be drunk. As time goes on the chicha becomes ever stronger in alcoholic content. By noon of the same day it is already strong enough to distill brandy from it. If one does not do this, /139/ some water must be added the next day to dilute it. If this is not done, the chicha is neither drunk nor is new sugar-cane juice added, whereupon it becomes sour and bitter after four or five days and strongly sears the throat. There are also "gourmets" among the Paez, however, who let the chicha go on fermenting, untouched, for up to three weeks and only then drink it so sharp and sour.

1: Nachtigall--254 E-5 (1952-1953) 1955 SC15 Paez SC15

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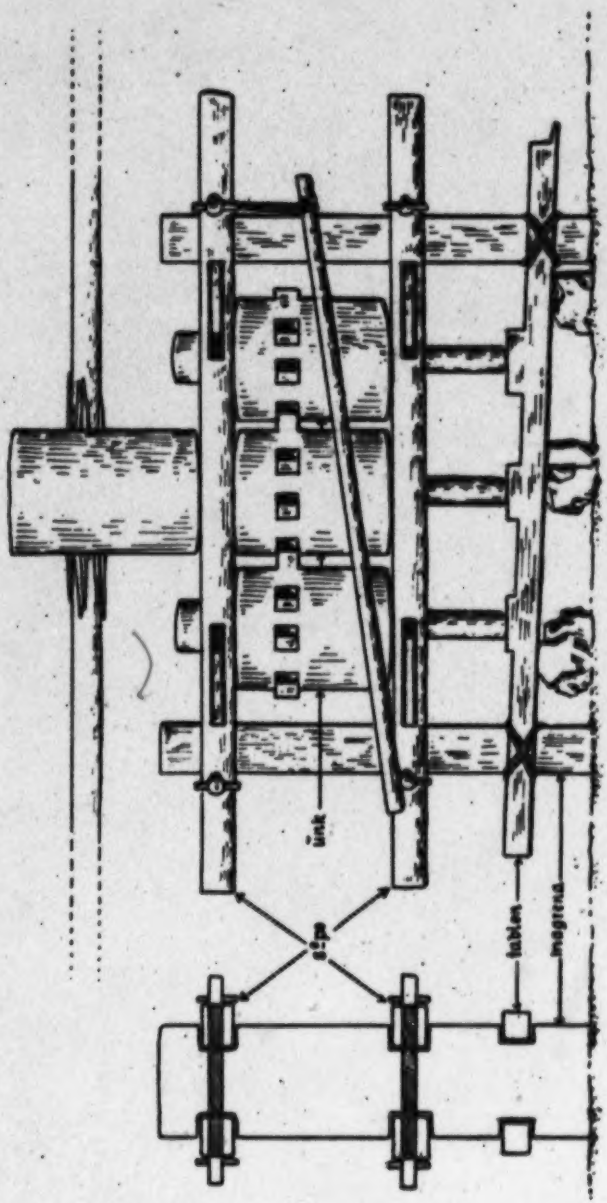
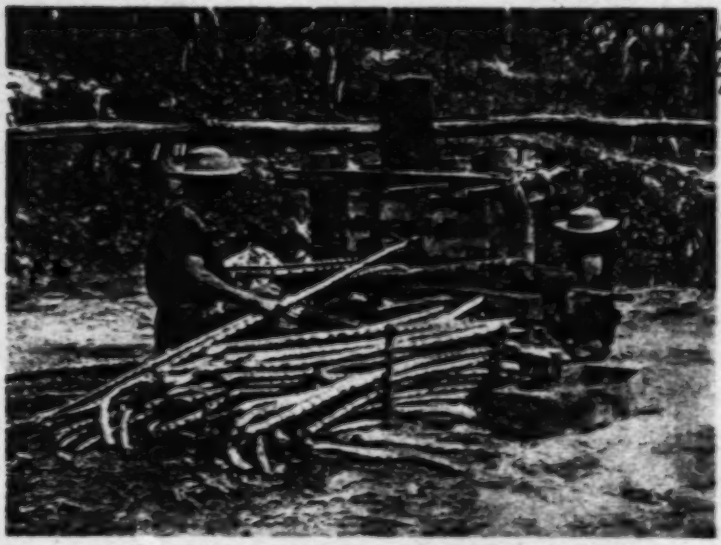


Fig. 28. Sugar mill.

1: Nachtigall--278 E-5 (1952-1953) 1955 SC15 Paez SC15



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Ill. 175. Sugar mill in operation.

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Ill. 176. Distillation apparatus.

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

They represent the primitive type of
habitation, the agglomerations being the result of the efforts of 342 [177]
the missionaries.

The villages are generally in the open grazing districts at the bottom of the valleys, on side plateaus, or on broad ridges. 361
They are not compact in the common sense of the word, but consist of isolated groups of houses, the approximate common center of which is often indicated by the whitewashed thatch-roofed church (plate v).

The walls of the permanent houses are made of a kind of 342 353
bajareque, i. e., a skeleton of canes filled in with clay. In the better homes the interior is divided into two or more rooms, [354]
usually very small, with a hearth in the middle; but oftener there are no interior partitions, the dwelling consisting of a single square apartment. In every case that came under my [356]
observation the interior was very untidy.

The Indians openly objected to our entering their houses, 352 123
hence I could gain only casual glimpses of their domiciles, the furnishing of which seems to be an imitation of that of the 177
dwellings of the few Spanish people living among them or in the immediate neighborhood.

Outside the houses they generally have a cane-crusher of 407
primitive type, with horizontal smooth cylinders moved by means of levers at each end. A loom and a grinding stone are 286
also seen occasionally under an adjacent shelter (plates IV, 1, 412
and VI).[2]

There may often be seen, either about or inside the house, 415
very large jars used as receptacles in the elaboration of the chicha. These utensils seem to be almost the only survival of the ancient earthenware industry. The smaller pottery vessels which were seen occasionally had been taken from old graves. [192]

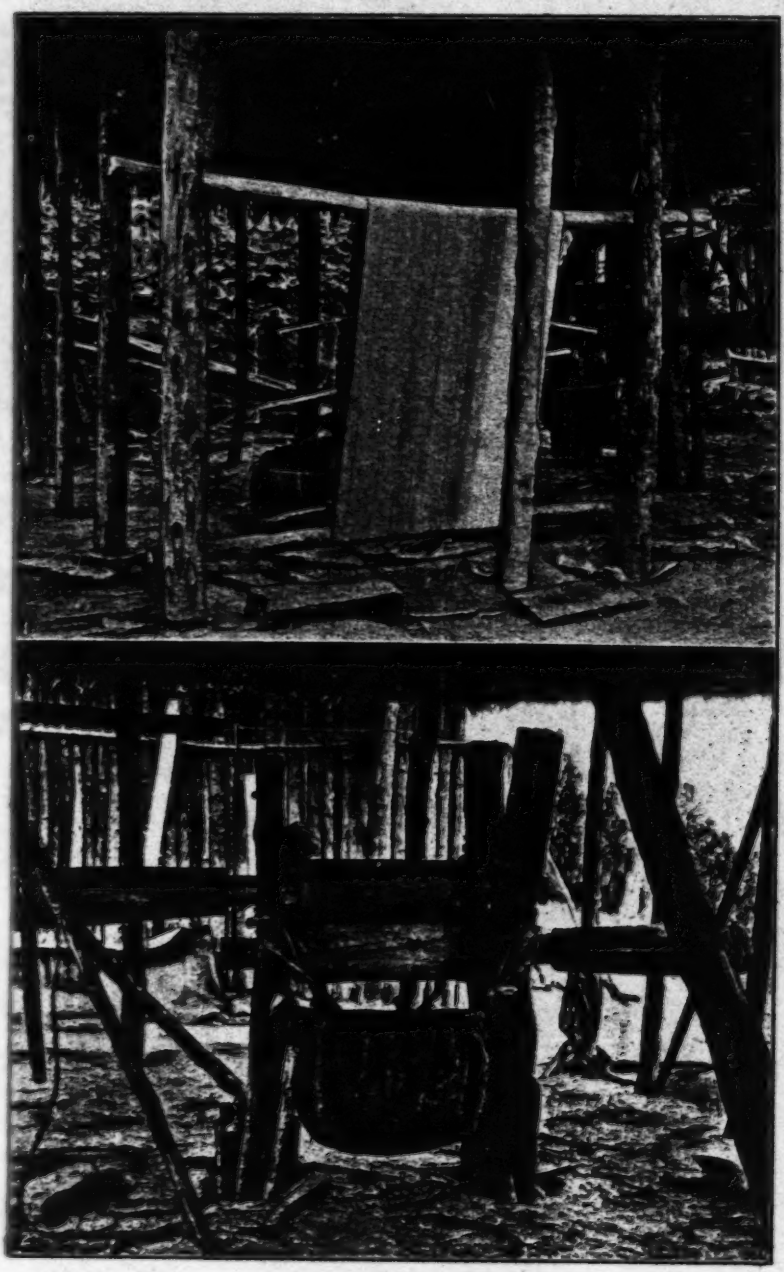
Each group of houses, in which several generations of a 351
single family dwell, is surrounded by a small enclosed field, [592]
planted with sugar-cane, plantains, oranges and other fruits, and greens and roots of daily use. The garden enclosure is formed by a ditch, inside of which is a wooden fence or a stone wall, the latter often crowned by a hedge of maguey (*Furcraea*), [247]
lechero (*Euphorbia*), borrachero (*Solanum*), and other bushes.

[1] [See plate facing P. 317 – Analyt.]

[2] [See plate facing P. 320 – Analyt.]

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

286



407

PAEZ LOOM AND CANE CRUSHER

[facing P. 320]

6: Bernal Villa--103 E-5 (1952-1953) 1954 SC15 Paez SC15

407
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.415

Tierradentro IX: Sugar mill of wood and the milling (Togoima).

?:Hernández de Alba E-54(no date) 1946 SC15 Paez SC15
Moguex

SUBSISTENCE ACTIVITIES

241 **Farming.**—The main subsistence of these tribes was and still is based on the cultivation of potatoes, which grow in great quantities in the higher portions of the territory known as Tierradentro, and maize, which is acclimated to the temperate and cold zones. There are three varieties of maize: sweet, soft, and hard. Additional crops were and are yuca or manioc, sweet potatoes, auyamas, ullucos, purutos, frijoles, arracacha, and various other vegetables, and a variety of fruits, including bananas, guayavas, avocados, papayas, [178] pineapples, and passion fruit. Today the *Páez* and *Moguex* are be- [433] ginning to grow wheat, coffee, which is an important item in their [273] economy, and sugarcane, from which is made a coarse sugar and molasses for their fermented drink, guarapo.

241 The men and women of each family generally cultivate the family 476 plot, but for large-scale maize or coffee planting, and for cultivation of the lands of the Church or saint, they work communally, and have meetings called "mingas." Communal work for any particular [782] individual is truly loaned labor, with obligatory recompense. The [273] beneficiary must feed his helpers, generally sacrificing a pig and preparing great quantities of chicha for the libations and nocturnal dances after the work. All adults must participate in working the Church lands, but each brings his own food.

241 Implements of cultivation are the digging stick, or macana, for 412 making holes for planting, machetes and axes for destroying vege- 407 tation, and picks and shovels for removing earth, except where re- 492 placed by plows pulled by animal traction.

Domesticated animals.—Domesticated animals include chickens, 231 turkeys, some pigs, dogs, and a few horses and cows. All but the [177] turkeys are of European origin. These animals are rarely sold or killed for food, except for feast days, magical ceremonies, meetings, [438] and visits of relatives, friends or distinguished White men. But [251] sometimes the Indians buy meat in the weekly market and hang it over the hearth, where it is preserved by the smoke.

574 A custom which has persisted since the beginning of the Colonial 431 Period is that of always giving a guest the "camarico" or "cariño" (affection), a present varying from an egg to a chicken, together with some potatoes, vegetables, and coffee beans.

262 Formerly, meat was obtained from wild rather than domesticated 136 animals—boars (zaínos), guaras, guatines, birds, and guinea pigs, the 231 last being true domesticated animals kept in some numbers in the native houses.

252 **Food preparation.**—Food was cooked in pottery ollas, but metal and [415] enamel ware is now often used. The *Páez* make "mute," a soup of [177] boiled maize, cabbage, squash, and potatoes, and "cocido," a soup